

120 TEPOZTLAN, A MEXICAN VILLAGE

\* 796 paper rosettes, wax flowers, and garlands of *chicaltzo*.

[782] People come into the church to light a candle at the altar and to hang a garland on it. Just outside the church under the *enramada* stand two rows of little girls, dressed in white with white crowns and bearing staffs adorned with bells and ribbons. They are *Las Pastoras*, and they strike their staffs on the flags and sing a traditional song of praise to El Señor de Ixcatepec.

\* 796 In a wide circle at one side of the *enramada*, *Los*

535 *Apaches* from San Juan and from Santiago dance to their armadillo-shell guitars. At intervals they sing a

[534] song to *La Guadalupana*. There is the rattle of a small drum and the high note of a metal flute. *Los Moros* from Santo Domingo enter the churchyard gate. They come doing their little skipping step, to suggest men on horseback. The five Moors, with their helmets,

[292] flounced skirts, and black goggles, and the four Christians, in plumed hats and short skirts, weave back and forth in a double row, clashing *machetes* as they come.

On the other side of the *enramada* they perform the acted and spoken drama of the struggle between the

[536] Moors and the Christians. This takes about five hours. Crowds of people watch them, and other crowds watch *Los Apaches* and *Las Pastoras*.

\* 796 The sacred entertainment takes place within the churchyard; the secular entertainment is going on

[533] outside. There are several ballad-singers, each with his guitar and his attentive audience. Other men are

• [525] gambling, squatted around the board. There are rows

[438]

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529 two tables and the other with three. Gambling has not developed to any marked  
[525] degree, and consists of small occasional bets. Despite the pessimistic evaluations of the older people there is no evidence that the presence of the poolrooms has encouraged vice or has helped to develop any new bad habits. Rather it seems to have provided a harmless and much needed diversion for the young men.

275 Shortly after the road was built, a man from Mexico City attempted to establish  
[548] a cabaret in Tepoztlán providing "hostesses," dancing, and drinking. The boys and young men responded with vigor, using such desperate methods as stealing from their parents or selling chickens to raise the necessary money. The adults were aroused and drove out the owner and his staff and have managed to prevent any such new establishments. At the present time there are two *cantinas* for drinking purposes only. Before 1926 the men of the village drank punch, pure alcohol, and *mescal*. Since the road there has been an increase in beer and *tequila* drinking, and the "Cuba Libre" has been introduced.

273 Tepoztecos have always been strong drinkers, but there are fewer habitual drunkards here than in some of the surrounding villages. From 1935 to 1938 there was more drinking than there is today because alcohol was much cheaper.  
[435] Within the last few years, alcohol has risen in price from 40 centavos to 5 pesos per liter. The prohibitive cost of alcohol has been responsible, in part, for the return to the use of pulque. In 1942 a *pulquería* was opened in the plaza. "Soft" drinks such as Coca-Cola, lemonade, and other carbonated drinks are also sold in the village.  
[275]  
[272]

546 In 1939, moving pictures were shown for the first time. Movie equipment was installed in the school and there were nightly performances. After one month the entrepreneur moved out because of the small attendance. Since then, there have been two or three other unsuccessful attempts. To most Tepoztecos the admission charge of 30 to 50 centavos is prohibitive.

536 From time to time a puppet show reaches Tepoztlán and runs for about a week. This, together with several school plays each year, comprises the theatrical entertainment. In 1943, there were no radios in Tepoztlán; their costliness and the absence of electricity ruled them out.<sup>18</sup> However, there are 44 victrolas in the village.  
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405 Thirty of these belong to families in the three larger barrios and the others are distributed in each of the smaller ones.

517 In the past two years the church has endeavored to take a more active part in providing leisure-time activities for Tepoztecos. The Acción Católica has been greatly strengthened and its membership extended. Different age groups within it have separate meetings and elect officers. The activities include singing, presenting religious pageants and plays, attending funerals, celebrating saints' days, and receiving instruction in various subjects, both religious and secular. It also provides religious reading matter and organizes religious pilgrimages. Money-raising activities continue throughout the year through collections, *hermeses*, and even public dances, although the Acción has forbidden its female members to dance. Once or

<sup>18</sup> In 1948, several families owned battery-operated radios and some people were regular listeners to dramatic and humorous programs originating in Mexico City.